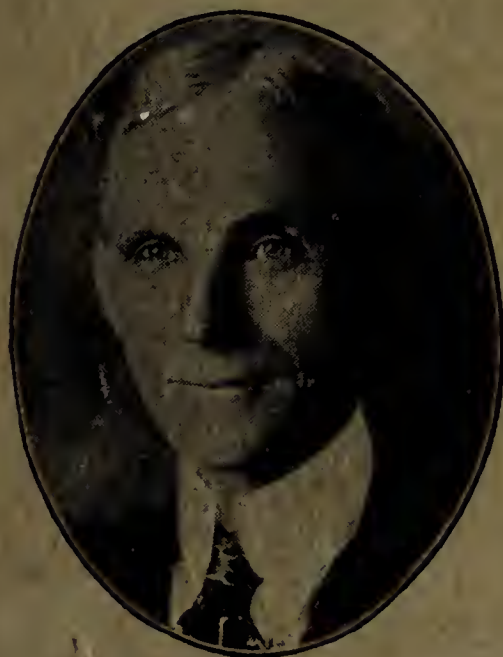


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"I want to abolish poverty in America."

365
of
Henry Ford's
Sayings



"When a genuine Third Party comes, it will be a First Party. The other two parties will retire to second place."

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By P. M. MARTIN

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FOREWORD

THESE Sayings of Henry Ford have been compiled from his and Crowther's "My Life and Work" with the kind permission of Doubleday, Page and Company, from Mr. Ford's page in the Dearborn Independent, from newspaper interviews and from personal conversation.

The incentive to the work has been a recognition of Ford's two great doctrines; his doctrine of Service, which is, in effect, the last word in efficiency, and his doctrine of Leadership in which lies the best hope of the world.

Which do you consider, gentle reader, is the wisest and greatest of these Sayings? Which one would you vote for in a contest? Will you consider as you read them? The compiler confesses to a preference for this one: "He who would really benefit mankind must reach them through their work."

P. M. MARTIN.

*Grymes Hill, S. I.,
New York.*

NOTE: This small book contains the gist of Henry Ford's philosophy. Read it and you will know what this singular man, shrewd, wise, kindly, thinks about business, work, charity, machinery, farming, wealth, woman-in-the-home, politics, war, inventions, money, Jews, country life, progress, capital, railroads, lawyers, government, foreign trade, Europe, wages, trade-unions, profits, unemployment, old age, idlers, change, cities, competition, idealists and many other questions.

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365 OF HENRY FORD'S SAYINGS

1. I want to abolish poverty from America.
2. My people were farmers, not poor nor rich, but comfortably off as Michigan farmers went.
3. My aim in life is to sell more of our products at the lowest possible price and to employ more men at good wages.
4. This world is a worker's world. He who would really benefit mankind must reach them through their work.
5. My ambition is to employ more and more men, and to spread the benefits of the industrial system which we are working to found; we want to help build lives and homes. I want to make a good home for every child.
6. Prosperity can be brought to any community if every man is given a good job.
7. Let everybody work. Let us reduce unemployment to a minimum. Reasonable work is natural; work is all right if it is not man-killing or too prolonged.
8. As we in the Ford Company study the effects of our principle we get an idea of what will happen when the whole world is put on a productive basis.
9. Our fortune is the inevitable result of applying a principle which can be applied to any business.
10. Our principle has worked equally well in every plant we have established. I hold that our principles are universal and must lead to a better, wider life for all.

11. At present there is not wealth enough in the country to give every one a good living even if it were equally divided. We need greater production and more wealth. Wastes are so great that there is not now a sufficiency for all.

12. If we all created wealth up to the limit of our capacity, there would be enough for everybody, and everybody would get enough.

13. I cannot conceive how we tolerate hunger and poverty when they grow solely out of bad management.

14. All business should be reshaped on a basis of service. I want to show that poverty can be abolished by increasing the service rendered to the people by all business.

15. The Day's Work is at the foundation of the world; it is the basis of our self-respect.

16. Wages are partnerships distributions. Good work, well managed, ought to result in high wages, and low living costs.

17. The man works in a shop; his wife works in the home. The shop should pay them both.

18. Poverty can be done away with only by plenty.

19. We all know economical people who pare the necessities of life to the quick; who shrivel in body and soul. Everything was given us to use.

20. The cure for "Materialism" is to have enough for everybody, and to spare. When people are sure of having what they need they cease to think about it. It is uncertainty that chains the mind to anxiety.

21. The economists are blind leaders of the blind; they know what is, they do not know what ought to be. They know how the present economic machinery works, they cannot give the drawings for a better machine. That will come from forces outside professional economics—quite outside of it.

22. Our problem is one of house-keeping. We have got to arrange the machinery of life so that it shall deliver the goods without breakdown or uncertainty. We must settle the question how to maintain an even flow of the necessities of life to all men.

23. The first necessity of life is the chance to work; there is always work waiting to be done in the world. It ought to be kept flowing in a sufficient number of jobs to take care of everybody. This is a matter of engineering.

24. Power and machinery, money and goods are useful as they set us free to live.

25. If I merely wanted money, the present system is all right. I could ask for no change. It gives money in plenty to me. But I am thinking of service. My theory of business looks toward making this world a better place in which to live.

26. The present system does not permit of the best service because it encourages every kind of waste. And it is going nowhere.

27. I take it for granted that we must work. Prosperity and happiness can be secured only through honest effort. The better we do our work the better off we shall be.

28. Laws can do very little. Law never does anything constructive. We have had enough of legislators promising to do that which laws cannot do.

29. There is no reason why a man who is willing to work should not be able to work and to receive the full value of his work.

30. Business is never so healthy as when, like a chicken, it must do a certain amount of scratching for what it gets.

31. It is the function of business to produce for consumption rather than for money or speculation. Producing for consumption implies that the quality of the article will be high and the price low.

32. The end of money is the opportunity to perform more service.

33. On my farm at Dearborn we do everything by machinery. We have eliminated many wastes but have not yet reached real economy. To discover what really ought to be done might need five or ten years of intense study. We have left undone more things than we have done. Yet at no time have we failed to turn a first-class profit.

34. Nothing could pay, the way farming is conducted. The farmer does not know how to produce economically nor how to market. He does too many things by hand. He will carry water for years instead of putting in a few lengths of pipe. Waste effort, waste motion—that is what makes farm products high and at the same time keeps farm profits low. The reverse would be the case under good management. Food would be cheap and yet the farmers would prosper.

35. I have striven toward manufacturing with a minimum of waste, both of materials and of human effort, and then toward a distribution of our product at a minimum of profit, depending for the total profit upon the volume of distribution.

36. Failure, rightly looked at, is only the opportunity to begin again more intelligently. The past is useful only as it suggests ways and means for progress.

37. I was born on July 30, 1863, on a farm at Dearborn, Michigan, and my earliest recollection is that, considering the results, there was too much work on the place. That is the way I still feel about farming.

38. A business ought to start small and build itself up out of its earnings. I have never been able to see how a business can charge into its product a big bond interest and then sell the product at a fair price.

39. Money is not worth any particular amount of interest. It is worth what it produces and no more. The money of financiers is worth nothing to them unless they can connect it up with some real work that is being done somewhere. They cannot do that unless somehow or other that work is being poorly managed. They say they are putting their money out to use, but they are not, they are putting it out to waste.

40. I have never been able to understand on what theory the original investment of money can be charged against the business.

41. Business as a money-making game is not worth much thought. It is no place for a man who wants really to accomplish something. Also it is not the best way to make money. The foundation of real business is service.

42. The real battle of life is the battle we have to wage against ourselves and our own tendency to "sag." If to grow is success, then one must wake up anew every morning and keep awake all day.

43. Life is not a location but a journey. Everything is influx and was meant to be. Life flows.

44. Many men do not seem to know that yesterday is past. They wake up this morning with last year's ideas.

45. The straining for profit instead of service tends to poor management and that tends to low wages. Only well-directed work can pay high wages. Work can be well-directed only when the whole attention is given to it instead of in trying to find a short-cut to making money. The real short-cut to money is through work.

46. Some trades unions have the notion that more profit can be had by doing less work.

47. There are always people to buy if you supply them with what they want at a proper price.

48. The man who drops his work when the whistle blows will always be an employee and have to be directed. He who will be director must think of his work by day and dream of it by night. The manual laborer must be limited in his hours or he will wear himself out, but the thinker can go on thinking. The man who succeeds is the one who has the largest capacity for work and thought.

49. The public should always be kept wondering how it is possible to give so much for the money.

50. If we shift a business from a profit to a service basis we then have a real business. To do so it is only necessary to overcome the habit of grabbing at the nearest dollar as though it were the only dollar in the world.

51. Throw over the idea of charging "all the traffic will bear." Base prices on what it costs to manufacture and then reduce the costs of manufacture.

52. I cannot comprehend why all business does not go on this basis. This is the way in which the community can serve itself.

53. The mentality of the man who does things is agile, light and strong. The most beautiful things in the world are those from which all excess weight has been eliminated.

54. Changing the styles provides only what is new, not something better. What is called "continuous selling" depends upon first getting the customer's money for an article and then persuading him to buy a new and different one.

55. Our policy is to pay the very highest reward for service and then get the highest service.

56. A gasoline engine is a delicate instrument and there is a wonderful opportunity for any one who has a mind made that way, to mess it up.

57. "How soon will Ford blow up" is a question asked by those who do not realize that it is a principle rather than an individual that is at work.

58. The people pay more for things than they should; yet wages are lower than they ought to be.

59. The assembling of a motor was formerly done by one man; now the work is sub-divided. The man who puts in a bolt does not put on the nut; the man who puts on the nut does not tighten it. On operation 34, the motor gets its gasoline; at 44 the radiator is filled with water; on 45 the car runs on its own power out onto the street.

60. Thinking always ahead, thinking always of trying to do more, brings a state of mind in which nothing seems impossible. I refuse to recognize that there are impossibilities. I cannot discover that any one knows enough to say definitely what is and what is not possible.

61. It is not necessary for people to love one another in order to work together. In a factory the sole object of everybody should be to get the work done and get paid for it.

62. In our factories we do not reject a man because of his past. I have never yet met a man who was thoroughly bad. We do not care in the least about a man's antecedents—we do not hire a man's history, we hire the man.

63. It is pretty well understood that a man in the Ford plant works.

64. If we have a tradition it is this: that everything can always be done better than it is being done.

65. Our experiences show that the majority of men want to stay put. They want to be led and to have no responsibility. Our difficulty is to find men who are willing to be advanced.

66. Creative art is not limited to music, painting, etc. We want artists in industrial relationship. We want masters in industrial method; those who can mould the political, social, industrial and moral mass into a sound and shapely whole. We want the working design for all that is right and good and desirable in our life. Well-thought-out working designs can be put into practice, and made to succeed. Such plans will endure.

67. Machine work is monotonous, but if men cannot earn their keep without the aid of machinery it cannot be any benefit to them to withhold the machinery because tending it is monotonous. Is it not better to put them in the way of a good living?

68. I have been told by parlor-experts that machine-labor destroys the soul as well as the body, but that has not been the result arrived at by our investigations.

69. No man is refused work with us because of his physical condition. The maimed and the halt we have always with us. By subdividing labor into small operations we find place for the blind and the crippled. We do not prefer cripples but we have demonstrated that they can earn full wages.

70. We have 670 jobs that can be filled by legless men; 2,637 by one-legged men; 2 by armless men; 715 by one-armed men, and 10 by blind men. If work is subdivided to the point of highest economy, work can be found for the incapacitated. I believe there is very little occasion for alms-giving in the world.

71. No question in the world is more important than that of wages. Most people live on wages.

72. It ought to be the employer's ambition to pay the highest wages in his line of business, and it ought to be the workmen's ambition to make this possible.

73. There will never be a system invented which will do away with the necessity of work. Nature has seen to that. Work is our sanity, our self-respect, our salvation.

74. The Day's Work is a very great thing. It lies at the foundation of the world.

75. Good business, well managed, ought to result in high wages and low living costs.

76. The day's work ought to take care of all of the worker's obligations and take care of his sunset days when work is no longer possible to him. To do this, industry must be so arranged as to stop the leaks of profits into the pockets of men who do not assist in production.

77. The shop must pay the workman and also his wife who works at home. The family and home are chargeable to his day's work. Otherwise we have the hideous spectacle of women and little children being forced out to work.

78. The best wages that have ever been paid up to date are not nearly so high as they ought to be.

79. We tried profit-sharing for several years and then gave it up. It seemed tinged with charity and did not have a direct connection with the day's work.

80. Paternalism has no place in industry. Welfare work that consists in prying into employees' concerns is out of date. Only when men need counsel and help, it should be rendered for decency's sake.

81. The only reason for productive labor, for farming, mining, manufacturing, is that people may live. Yet that reason is forced into the background and these industries

are carried on, not to the end of service, but to the end of making money.

82. Without bad management there would have been no war. The war showed how insecure is business supported only by a money foundation. It is desirable to reshape business on the basis of service. The process will have to be a gradual one.

83. We have a valve plant out in the country where the workers can also be farmers. Farming with the aid of machinery need take up only a fraction of the time now consumed. Farmers waste time in the winter months.

84. We buy one of every new car that comes out. We use it awhile then take it apart and study it.

85. The sweepings from our floors net us \$600,000 a year. We fight waste constantly. We use gases from the blast furnaces, sawdust, shavings, coke-dust, etc. The steam power plant is thus fired almost entirely from waste products.

86. It is said that new inventions throw men out of jobs. The stage-coach drivers lost their jobs by the coming of railways. Should we then not have accepted railroads? There are more jobs now on the railroads than there were on the stage coaches.

87. I am not afraid of over-production. Nothing would be more splendid than a world where everybody can have all that he needs. My fear is that this time may be too long postponed.

88. We used to have to keep denying that we were owned by the Standard Oil Co. or that we intended to sell cars by mail. Also that we were trying to borrow money from Wall Street. I did not bother to deny that. It takes too much time to deny everything.

89. We are not against borrowing money and we are not against bankers. We are against trying to make

borrowed money take the place of work. Money is only a tool of business. If the trouble is in the inside of your business more money will not cure it. Heavier doses of brains and management are needed to effect a cure. A business which misuses what it already has will continue to misuse what it can get. Borrowing more money may easily become an excuse for not boring deep down into the trouble.

90. Borrowing more money is sometimes like the drunkard's taking another drink to cure the effect of the last one. It only increases the difficulty.

91. Business is a matter of filling the wants of the people. If you make what they want and sell it at a price which works no hardship on them, then you will do business as long as there is business to do. People buy whatever helps them as naturally as they drink water.

92. Working for service brings large profits. Part of these profits should be turned back into the business, part shared with the workers and part passed on to the consumer. One year our profits were so much larger than we had expected that we voluntarily paid back fifty dollars to each purchaser of a car. We felt that we had over-charged him.

93. The general opinion seems to be that a business is to be managed so that the stockholders can take out the largest amount of cash. I do not want such stockholders. They do not help to serve. We have no place for non-working, dividend-demanding stockholders.

94. There is no economy in low wages. Part of the responsibility of leadership lies in seeing that those whom we lead shall obtain an adequate opportunity to earn a living.

95. On the cost-sheet wages are only figures, but in the world, wages are bread boxes and coal bins, babies'

cradles and children's education—in short, family comfort and contentment.

96. There is something just as sacred about a shop that employs thousands of men as there is about a home. If we want the home to be happy we must keep the shop busy. Profits are justified when they are used to make homes secure and to create more jobs for more men.

97. There is a pleasure in feeling that you have made others happy, that you have lessened, in some degree, the burdens of your fellow-men.

98. If profits go to swell a personal fortune, that is one thing, if they go to provide a sounder basis for business, better working conditions, and more extended employment—that is another thing.

99. A successful business is profitable to three parties: the planners, the producers and the purchasers.

100. The usual plan is to pass all extra costs down the line until the whole burden is borne by the consumer. The philosophy of such people is: "Get while the getting is good." They have no vision. They cannot see beyond their cash registers.

101. It is a question whether our national form of money does not put a premium upon borrowing and thus give far too great a place in life to bankers.

102. The remedy for difficulties which financiers always propose is to borrow money rather than to better methods. That is the danger of the bankers' influence in business. They think only in terms of money.

103. The average successful banker is not as intelligent and resourceful as the average successful business man. Yet the banker, through his control of credit, practically controls the business man.

104. Many business men are afraid of their bankers, and do not dare say in public what they admit in private about the matter.

105. We need financiers, and banks, and credit, and capital—but they should be used properly. We have to proceed step by step, carefully. The question is economic, not political.

106. The present money system will be changed one day; not by speech-making, but by the pressure of conditions.

107. Money is essential, but money should always be money. A dollar should stay 100 cents, as a pound stays 16 ounces and a yard stays 36 inches.

108. I think it entirely feasible to abolish poverty. By poverty I mean the lack of reasonably sufficient food, housing, clothing.

109. Poverty can be done away with only by plenty. 18

110. We need to know more about methods of production and distribution. The best results will be achieved by individual initiative and intelligent leadership.

111. The underlying causes of poverty are due to bad adjustment between production and distribution. The wastes which ensue are stupendous.

112. Short-sighted men think first of money, but service is the most practical thing in the world.

113. The cure of poverty is not in personal saving, but in better production. Parsimony is the rule of half-alive minds. What can be fine about a pinched existence?

114. The saving habit is good but it can be over-done. Young men should invest their savings, first in themselves, then in some useful work.

115. There is a foolish belief in what money can do. Labor believes that if it can get more wages it can weather the storm. Capital thinks if it can get more profits, it can pull through. Money has no more value than people put into it by production.

116. Suppose we all moved outdoors every spring and summer and lived the wholesome life of the outdoors for three or four months!

117. In the dull season on the farm the farmer should come into the factory and help produce the things he needs. In the dull factory season the workmen should go out to the land to help produce food. Every man is better for a period of work under the open sky.

118. It is not at all impossible. What is desirable and right is never impossible.

119. Men who do the same thing all the year round and are shut away from the sun and the great out-doors can hardly be blamed if they see life in a distorted light.

120. At Flat Rock we have built a dam which serves as a railroad bridge and driving road as well as a dam. The water furnishes power for a valve plant in which the farmers 15 and 20 miles around can work in winter.

121. Industry will decentralize; small plants will be put on every small stream.

122. A great city is a helpless mass. It lives upon the shelves of stores. The shelves produce nothing. The city cannot feed itself. Conditions of work and living are artificial. The overhead expense in cities is becoming unbearable. There is no surplus left to live upon.

123. The modern city has been prodigal; it is to-day bankrupt; some day it will cease to be.

124. In every community there ought to be a central station to furnish cheap power.

It might be electricity generated at the mouth of the coal mine.

It might be got from harnessing rivers and streams. Immense power could be harnessed and set working for the common good. Only the expense of obtaining capital blocks the way.

125. What about capital? Capital is not a menace when it is made by a business and used to make more jobs, and raise the workmen's wages, at the same time reducing the cost of service to the public. It is then a working surplus, held in use for the benefit of all.

No man can regard such a surplus as his own for he did not create it alone.

126. A surplus has to be held somewhere. It does not matter where it be held or who controls it. It is the use of it that matters. The highest use of capital is not to make more money but to make money do more service.

127. Our first 5,000 tractors went to England during the war.

They were run mostly by women and ploughed up old estates and golf courses to keep England supplied with food.

128. I have followed many a weary mile behind the plough and I know all the drudgery of it.

129. A tractor can do six times as much work as a team of horses. Farm work by hand is slow, therefore, food products are high priced while at the same time the farmer can only earn a bare living.

130. I wanted a tractor light, strong, simple and cheap. We worked for nearly fifteen years on the design and spent millions on experiments.

131. The tractor is designed to climb. Its grip is in the lugs on the driving wheels—like the claws of a cat. It can be used for 95 lines of service. We expect to make a million tractors a year.

132. By power-farming the drudgery is going to be removed from the farm. The burden will be taken off of flesh and put upon steel. The actual work to be done on an average farm will be done in twenty-four days in the year. Food will be plentiful and cheap and at the

same time the farmer will be better off. His spare time can be used in earning at something else. Farming is a seasonal occupation. A man's whole year should not be given to it. The consumer has to pay for supporting him through his idle months.

133. It was an evil day when the village flour mill disappeared.

134. During the next 20 years we shall have as great a development of farming as we have had during the last 20 in manufacturing.

135. Why should there be any necessity for almsgiving in a civilized community? Instead of feeding the hungry why not go further and make hunger impossible?

It is easy to give; it is harder to make giving unnecessary.

136. I have no patience with professional charity.

137. People who seem to be unable to support themselves can be made productive by proper management. When industry is sufficiently subdivided work can be provided for the maim, the halt, and the blind.

We have also epileptics and tubercular patients in our factories.

We provide light work for the bed patients in the hospitals.

They eat and sleep better for it and recover more rapidly.

138. No mechanic working with only his hands can earn more than bare sustenance. Only by using machinery can he produce enough to give himself a decent living.

139. A well-conducted jail should be self-supporting. The prisoner should be enabled to support not only himself but his family also.

140. We have greatly overdone the prison business.

141. Why restrict the labor of the prisoners? This is not for the real benefit of the working man. Increasing

the charges and burden of a community does not benefit any one in the community.

142. There is always in every community more work to be done than there are men to do it.

143. Time and money spent in helping men to do more for themselves is far better than mere giving.

144. A trade school should teach boys how to be productive.

145. We have found that a trade school can be made self-supporting.

The same is true of our hospital. It is designed to give a maximum of service at a minimum of cost with no color of charity.

146. Anything worth while in itself can be made self-sustaining.

147. It is very essential in a hospital that the patient shall be treated for what is actually the matter with him, not for something else.

148. The funds now spent in charity could be used in furthering production, making goods plentiful and cheap. This adds to the general wealth.

149. It is difficult for the people to learn that they cannot have more than they produce.

150. The habit of failure sometimes gets fixed upon men. That is because they lack vision.

151. When fear seizes us it is a sign that the body has assumed ascendancy over the soul.

152. More men are beaten than fail. It is not wisdom they need, nor money, nor "pull," but just plain gristle and bone.

153. It is well for a man to come through himself and get rid of his fears. There is no security outside of

himself. There is no wealth outside of himself. Getting rid of fear brings in security.

154. Every one is dissatisfied with the railways: the public because rates are too high; the employees because wages are too low; the owners because of low returns.

155. I do not wish to pose as a railroad authority. There are railroad managers who understand their business. But they are not allowed to manage. The guiding hand has come to be that of the financiers.

156. When a railroad is well managed and earns a profit it pays a large dividend. The dividend is used to boom the stock. When the stock rises the owners of it unload. On the credit gained by the dividend a new bond issue is floated. This puts a new burden of debt upon the road; its profits decrease and the stock goes down. Then the speculators buy it back. After a while they stage a new dividend, a new advance, another unloading and a new bond issue. And so on.

157. This game has been played over and over again. As a consequence there is scarcely a railroad in the country which has not been through several receiverships.

158. Lawyers, like bankers, know absolutely nothing about business. Their idea is only to keep within the law. Bankers and lawyers took the railroads out of the hands of the managers; then came an avalanche of state and federal regulation. Now the railroad manager stands between lawyers and bankers on the inside and regulation from without. That is the trouble with the railroads.

159. The Ford Co. runs its railroad as a productive enterprise, applying our usual rule of maximum service at a minimum cost.

160. We have always found that if our principles are right we can apply them anywhere. It has never made any difference to us whether we multiplied what we were

doing by five or by five hundred.—Size is only a matter of multiplying.

161. The railroad we bought was one that ought to have paid. It did pay. It paid the bankers.

162. With us a man is paid for 8 hours' work a day and he is expected to work eight hours.

163. Improvements are being paid for out of earnings. That is our policy.

164. Railroads break down because less attention is paid to them as servants of the people than as factors in the stock market.

165. Goods used to be shipped by the longest way round and kept on the road as long as possible to get more pay. This was considered good railroading. That is running a business for profit before service.

166. To-day thousands of trainloads of grain are hauled to distant mills and then hauled back again as flour. Why not have the mills close by? The transportation costs of meat and grain and perhaps cotton could be reduced by more than one-half.

167. Grain should be milled where it is grown. Cotton mills ought to be near the cotton fields. This is not a new idea, it is an old one. It is commonsense. That is the way the country did things before we fell into the habit of carting everything around a few thousand miles and adding the cartage to the consumers' bill.

168. If the nation should take over the railroads, the government, as at present constituted, could never run them. The record of governments in business is not good. But among the people there are men who could run the railroads.

169. Too much labor and materials are used up in producing trumpery and trinkets which are made only

to be sold and bought merely to be owned. They perform no real service in the world and are at last mere rubbish as they were at first mere waste.

170. What is the government? It is a committee appointed to look after public affairs.

171. Society is always in danger from two classes: those who fear change and those who crave it. The first class tends toward decay, the second toward destruction.

172. In 1887 when I was working on my gasoline engine, everybody told me that I was wasting my time, that electricity was the thing. These criticisms made no impression on me. I kept working ahead with all my might.

173. Edison believes that all things are possible. At the same time he keeps his feet on the ground and goes forward step by step. He is one of my closest friends and we have swapped many an idea.

174. Edison is the world's greatest scientist and perhaps worst business man. He knows almost nothing of business.

175. I, too, like birds. I like to walk across the fields and jump fences.

176. It is easy to grow sentimental out of doors; it is hard to pursue the truth about a bird as one would pursue a mechanical principle.

177. John Burroughs was never too old to change. He kept growing to the last. The man who is too set to change is dead already. The funeral is a mere detail.

178. To-day I am more opposed to war than I ever was. Wars are manufactured by war campaigns along definite lines. First the people are worked upon, their suspicions are aroused. All you need are a few agents with some cleverness and no conscience working through a press whose interests are bound up with those who

benefit by war. Then the "overt act" will soon appear. Once work up the hatred of two nations to the proper pitch and it is no trick to get an "overt act."

179. Foreign trade is full of ^{many} delusions.

180. Much foreign trade is based upon the backwardness of foreign nations. We ought to wish for foreign nations as large a degree of self-support as is possible.

181. Here in the U. S. we have work enough to do in developing our own country to relieve us of the necessity of looking for foreign trade for a long time. We have agriculture enough to feed us and money enough to carry the job through.

182. Could anything be more stupid, when there is a hundred-year job awaiting us in developing our own country, to stand around idle, waiting for Japan or France to send us orders!

183. Trying to capture the world's trade cannot promote prosperity and it can provoke war. Some day even international bankers may learn this.

184. On information given, I believed in 1916 that European nations would welcome a demonstration of peace. I, therefore, financed the "Peace Ship." I do not regret the attempt. The fact that it failed is not to me conclusive evidence that it was not worth trying. What I learned on that trip was worth the time and money expended.

185. The victors in the war wasted themselves in winning, the vanquished in resisting. Nobody got any advantage. I hoped when the U. S. entered that it might prove a war to end wars but I now know that wars do not end wars.

186. It may be that some international disputes have to be fought out. But the fighting does not settle the question, it only brings the participants around to a

frame of mind where they are willing to discuss what they were fighting about.

187. An educated man is one who can accomplish things. A man who cannot think is not an educated man no matter how many college degrees he has. Thinking is the hardest work that any one can do.

188. A man may be very learned and very useless. What can you do to help and heal the world? That is the test of education.

189. Filling a man's head with all the learning of the past makes a man feel that because his head is full there is nothing more to learn.

190. I am not opposed to labor organization. It is organizing to limit production, whether it is done by employers or by workers, that matters.

191. It is sometimes said that the less work a man does the more jobs he makes for other men. This fallacy assumes that idleness creates something. Idleness never creates a job. It creates only burdens.

192. The public pays for all mismanagement.

193. A strike which brings higher wages or shorter hours and merely passes the burden to the community is not successful.

194. Some employers are not fit for their jobs.

195. A strike may be justifiable to call attention to some evil. Justifiable strikes are a sign that the boss needs another job—one that he can handle.

196. Some of the Ford Company men may belong to unions. We do not know or care. It is of no concern to us.

197. It is too late in the day for "The glad hand," "The personal touch," "The human element." Men want something more than sentiment. Social conditions

are not made out of words. The best way is to prove good intentions.

198. The great harmonizing principle in a business is a common purpose, honestly believed in, sincerely desired.

199. It is not necessary for the rich to love the poor or the poor to love the rich. What is necessary is that employer and employee should try to do justice to each other.

200. The question "Who ought to be boss?" is like asking "who ought to be the tenor in the quartet?" Obviously, the man who can sing tenor.

201. We have already in the world all things needful for the fullest kind of a life. We shall learn to use them better.

202. Selfishness is in the human fibre everywhere. But as the struggle for existence grows less, we can release some of the finer motives.

203. Progress has been so far marked by a great increase in the number of our things. But this is only a stage. We are like an Indian who comes into town with all his money on him and buys everything he sees.

204. There is no personal advantage in vast accumulations of money. Whether he be rich or poor a human being is nourished by the same amount of food, is warmed by the same weight of clothing. And no one can inhabit more than one room at a time.

205. But if one has visions of service, an ambition to make the desert blossom like the rose, then one sees in large sums of money what the farmer sees in his seed corn—the possibility of new and richer harvests.

206. The millionaire is a fool if he thinks to accumulate power by hoarding money. Another kind of

fool is the reformer who thinks that all the world's ills will be cured by taking the money from one class and giving it to another.

207. Does a card-player who wins stakes add anything to the wealth of the world?

208. It is possible so to organize the industry that those who contribute shall certainly receive a just share of the product.

209. Our economic system can be so adjusted that selfishness shall be robbed of the power to work serious wrong.

210. It has been thought that business exists for profit. That is wrong; business exists for service. When this is recognized business will then be seen to be the oldest and most useful of all professions.

211. There is a belief that what the Ford Company has done could not be done by any other company; that nobody could make shoes, hats, sewing-machines, watches, typewriters after the manner in which we make automobiles: I do not agree with this.

212. We have nothing that others might not have. We began with almost nothing: what we have, we earned by unremitting labor and faith in a principle.

We took what was a luxury and turned it into a necessity. Our only advantage was lack of precedent.

213. Our principles, I hold, are universal and must lead to a better, wider life for all.

214. It is impossible, when these principles are applied, to avoid making profits much larger than if profit itself were the main object.

215. I have proved our principles with automobiles and tractors. I intend to prove them with railways and public service corporations.

216. We ought to have flying squadrons of young men who would be available for emergencies in harvest field, mine, shop or railroad.

217. There is always something to be done in the world and only ourselves to do it.

218. The man who works hard should have his easy chair, his comfortable fireside, his pleasant surroundings. But no one deserves ease until after his work is done.

219. Factory organization has the effect of reducing the wastes and losses due to mediocrity. When laziness and carelessness are allowed to have their way everybody suffers. When the factory makes it necessary for the shiftless class to do better than they naturally would do, it is for their benefit.

220. Brains are more needed to-day than ever before for the direction of industry.

221. Take this from a man who has worked from his earliest years.

222. For the cost of a month of war we could make such public improvements in our country as would be worth most of the territory involved in the war.

223. We could make a new Eden of our Mississippi valley turning it into the great garden and power house of the country.

224. The government is only ourselves.

225. Unemployment ought to be as rare in the U. S. as snow in the tropics.

226. What makes everybody busy? Well, the first motive power is the need for 3 meals a day.

227. When business slows up, is it a sign of lack of food? No, it is only a sign that those who handle the money are afraid to set things going. The basis of busi-

ness is the primary needs of human beings, and they are always with us.

228. Our industrial army is the army of peace. 20 millions of men maintain the U. S. They are the great army of production.

229. In slack times these men are turned out, but they are expected to be on hand when called again. That is not good management.

230. To cure these industrial evils is something we must all try to do together. It is too big a job for one man or one group.

231. America teems with work to be done. We could employ profitably twice as many men as are now at work. It is the duty of men of vision and resource to lay out new channels of industry for new millions of men.

232. It would be splendid if we could enlist an army of men to make the desert bloom and make every mile of our streams and every foot of our land productive. That would be an army of the U. S. indeed! And it would appeal to heroism and to constructive generalship.

233. Take the life of our people. We know that something is wrong with it. The wise course is not to go about tinkering and doctoring the effect but to dig straight in toward causes.

234. There is something wrong with the people themselves, too. There is a great deal of shiftlessness among them, a great deal of waste, a great deal of drifting.

235. You will find men who want to be carried on the shoulders of others, who think that the world owes them a living. They don't seem to see that we must all lift together and pull together.

236. Our scheme of society is at fault, too. We do many things badly. One of our flaring mistakes is to

try to cover up the results of social faults by charity instead of striking at the causes which make charity seem to be necessary.

237. Charity is at best only a makeshift. It is an endless patching of a garment which ought to be thrown away. Charity lowers the self-respect of the person who receives it and deadens the conscience of the person who gives it. It offers an easy escape from a harder job.

238. We are sorry for the hungry, enough to give them food, but not sorry enough to tackle the causes which make hunger possible.

239. We are sorry for the unemployed but not sorry enough to shoulder the job of abolishing unemployment by means of a new and daring industrial system.

240. We are sorry for men wounded in battle and so we support the Red Cross, but we are not sorry enough to undertake to abolish war altogether.

241. We can go on to the end of time, patching up the wounded, feeding the hungry, helping the poor who never ought to have been wounded or hungry or poor, and still have as much poverty and war as before.

242. We get up fancy dances, we give theatricals, we make budgets and take up collections, we sell tickets for this and that from one year end to the other to grant a little temporary relief, and when we get through we haven't touched the real problem. Surely the futility of it all ought to get through our minds!

243. But people say "what can I do?" and leading men say "What can we do?" Well, this is certain—whatever is done will have to be done by all of us together, and it is time for all of us to get busy.

244. Every time that a man stops work he throws that much extra burden upon others.

245. After work the next duty is to think. Nobody can think straight who does not work. Idleness warps

the mind. Thinking, which does not connect with constructive action, becomes a disease.

246. The paramount right is the right to work. Among the new industrial rights is the right of the man to a job. Since we have reorganized society on an industrial basis we have got to see that our industries offer a place to every worker to earn his living. This is primary humanity. You may thresh around it for a hundred years but you will find it still facing you in the end.

247. It is very simple. Every human being has the right to live. It is our duty to acknowledge that right by providing for it. In a natural state of society it would take care of itself. As matters are now it must be deliberately provided for.

248. Our country in many places resembles an unkept, undeveloped farm. The government has mountains of work which ought to be done.

We have arid lands to irrigate, deserts to fertilize, waterpower to develop, national roads to build, railways to enlarge, canals to dig, re-forestation to do. There is no end to the urgent work needing to be done.

249. Why are men so afraid of change? If rich idlers should be made to work for their bread, will that be a disastrous change? If those who live by dickering are made to earn their living will that be a change to be feared? If the whole mass of human spiders are hindered from spinning their webs to catch hard-working human flies, is that a change to be dreaded? If the dishonest, shrewd, gambling shirkers are made to pay by their labor for their living, will such a change mean "The end of civilization?"

250. Farmers and those who do daily work honestly are doing their duty to mankind. They are producing their living. They are not living off other people.

251. Put the aristocratic gamblers and selfish capitalists to work for a year and they would never go back to their old life. They will be grateful to the forces which made them go out and hustle and be of some use.

252. The poor will thank you for abolishing poverty, the useless rich for abolishing privilege.

253. Nothing will ever happen that will dethrone the worker. His is the one class whose place is secure through all time. His is the continuing class, the hold-over through every change.

254. Old age ought to be in many respects man's happiest period of life, its golden sunset, and it would be this if only conditions were right.

It is when old age comes before its time through hard circumstances that it is a burden and a trouble.

255. There is no happiness like that of Darby and Joan by their own fireside.

256. There are more mistaken divorces than there are mistaken marriages.

257. All-year factory life is a mistake. When planting time comes men should get out of the factories and into the fields to raise food.

258. High wages attract thousands of men from the farms to the factories. This decreases the food supply and lowers the purchasing power of the wages. Thus, though the man may seem to profit by the high wages he gets, he is making it harder for everyone else. He, himself, is caught in the jaws of a situation which he has helped to create.

259. Suppose we all moved out-doors every spring and summer, the whole nation with its wife and family, and lived the wholesome life of outdoors work for three or four months!

260. How much better we should be on our return to city work. How tuned up! How invigorated!

261. The principal basis of life must be made secure.

262. All of us need food, shelter, clothing and satisfaction of the social sense. They are the equal necessities of our common humanity. Equality is established and justice is served when we put the indispensable within the reach of all.

263. Upon those who see the wrong, the duty devolves to right it, and they are at least better for the attempt. We ought to welcome change for the better. No one wants the world to remain where it is.

264. Consider the hands of working men. They are not soft and pink and manicured; they are big and rough and smeared with oil and smudge. Look well at those hands, for they turn the world on its axis, making it a planet of power by day and a glory of light by night.

265. One of the great things about the American people is that they are pioneers. They are of pioneer blood. We are a pioneering people. Our latest great effort was to pioneer a new path through war to peace. We pioneered the thought of a war being waged to end war, and the thought of war being waged in scorn of material benefit. This is our pioneer blood exhibiting its best strains.

266. We feel the surge of the pioneer blood in us once more as we contemplate social conditions in our country. We feel the impulse to strike out once again new roads through the social wilderness. Just remember that we are a race of pioneers.

267. That is the direction of our next exploration. We are going to explore social advance. We are pioneers; we are the pathfinders; we are the road-builders. We are the guides, the vanguards of humanity.

268. What is the social question? It is the question of

how the industrial system can be adjusted to human rights.

269. The modern city is the most artificial and unlovely sight this planet affords. The ultimate solution is to abandon it. We shall solve the city problem only by leaving the city.

270. If men were assured that their livelihood were assured, then we could better appeal to them to make their advancement within the limits of their work.

271. We ought to think of our country as the Servant Nation of mankind; the great, strong, trustworthy, righteous nation, whose joy is to serve all people in the things which pertain to peace and progress.

272. It is wrong to advocate anything which if universally applied, would ruin the world. Take militarism; apply it universally. You have a shambles. Apply pacifism universally; what have you? Universal peace.

273. When a man works hard but remains poor, we say that he should get more skill and so get more pay. Suppose he does; suppose he leaves his humble work and gets more skill. Suppose everybody does the same. The necessary jobs would be empty and that would be suicidal to the nation.

274. Every job should be a necessary and useful job and on that ground should reward the worker with the good and necessary things of life.

275. There is a good deal to be said for the argument that men who contribute the same proportion of their time, strength and skill are entitled to the same proportion of the necessities of life.

276. What a fallacy it is to say, when a miner becomes a lawyer that he becomes "a success." If every miner capable of being a lawyer should "advance" to that profession, what would become of mining? We need miners.

277. We owe a debt of gratitude to the men in agriculture, mechanics, manual labor, who remain in those callings because that sort of work satisfies their natures.

278. Too many people believe that success consists in getting your bread and butter by dickering or by talking instead of by producing.

279. When a man advances from apprenticeship to mastery in his chosen line of work there is no use making any question about his advancement; he is advancing. He is advancing himself and his work—and that is all there is to it.

280. Under competition it is possible for the most powerful and relentless competitor to destroy his competitor's ability to compete. Thus competition destroys itself. Competition which ends in the kingship of one competitor and the defeat of the others, has something wrong about it.

281. A principle which cannot be universally applied without doing damage is not a universal principle. Competition made universal would be universally destructive.

282. If competition were introduced into all industrial groups it would destroy all productive processes. Co-operation and not combative competition is the basis of progress.

283. The conditions from which we suffer are the results of twists in human nature which has not yet learned the art of living.

284. We must learn to handle and use and distribute the wealth of the world so that all shall be supplied.

285. There was a time when the consumer controlled the food situation. Although men grew rich out of other things, they did not speculate in food. Then came a change. Wheat was "cornered." The newspapers exposed the wheat pools and the people denounced the men who had sought to gamble in their bread. The

speculator was checked and the publishing of those facts stopped.

286. Nowadays all the food is cornered all the year round by the exploiting interests. The truth is that the whole food supply of the people has been placed under the exploiter's tax.

287. It is certainly a great game that drives the people to food substitutes and then corners the substitutes.

288. The food question is the chief economic question. What does it matter if our ballot is free if our bread is at the mercy of profiteers? We can chant about liberty and equality all we please, but it will not mean much if an invisible government of food gamblers can levy tribute on our dinner tables.

289. The Food Business that will justify itself is the business that raises food in sufficient quantities and distributes it under such conditions as will enable every family to have enough of all that it needs.

290. An idealist is one who is able to see that which, in the minds of others, does not yet exist.

291. Every inventor is an idealist because he is working on something that has not yet appeared. Every prophet is an idealist because he is living in a social condition which has not yet come into existence.

292. Except for idealists there would have been no United States of America.

293. If you have an ideal, that is good; if you have also ideas as to how to work it out, that is better.

294. Every moral or social ideal indicates the pressure of better conditions which are trying to break through and become the rule of life.

295. There is the idealist whose dream is so distant from what we have now that he is decided as a visionary. Still, he may not be. Some minds have longer sight

than others. What seems impossible to-day, may half a century hence have become a common-place.

296. With us, social and political advance has not kept pace with our mechanical and commercial progress. Can it be that the American genius is able to work in iron and steel but not in the substances which compose the social structure? We would be loath to admit it, yet the facts stare us in the face.

297. The world which we now live in we must transform; yet there is a dearth of practical ideas of how it is to be done.

298. Shooting is admittedly not a productive art. We don't use it in our daily business. Millions of people get along without ever firing or even owning a gun. The consensus of opinion is that the fewer guns there are around the safer life is for us.

299. We need universal training in team-work. Anything which engages large numbers of men in a common object teaches team-work. Militarists tell us that military training does it. True. But that is team-work with a destructive object. Couldn't we get even a higher degree of team-work with a constructive object?

300. It would be a splendid thing if young men could be drafted into public service for a year, for discipline in serving the general good.

301. Imagine that we had a system of conscription under which young men should be drafted for a year of training and service. Their training would consist in all the things which a young man ought to know. They would be trained to be fine bodies, to be fine, alert, steady minds, and to be useful, willing servants of society.

302. Suppose we had such an army of half a million or a million men! We have now many volunteer associations but suppose we had an army of conscripts nobly initiated into the greatness of public service.

303. If we understood economic laws we should give up maintaining a state of war in production. That is nothing but militarism not in uniform. It sustains in the economic life the very same fallacies which make war a colossal stupidity.

304. The hardest burden of poverty is not its deprivation, but the bitter reflection that on the other side of poverty is successful greed. What the laboring world wants is a system which, whatever figures it might show, should be equitable and just.

305. We have got to get together to consider what complete industrial justice is.

306. The Day's Work is the hub around which the whole wheel of our earth-life swings.

307. If you trace an article through the hands that worked upon it you get an idea of what a vast co-operation is involved in production. You see, too, that quantity production is the only method by which a low price to the purchaser and an adequate wage to the producer can be maintained.

308. Every man who eats and wears clothes and enjoys creature comforts does so at the cost of some one's labor. He ought to yield an adequate return of useful service for what he receives.

309. By the law of Nature we are all consumers. Rich or poor, learned or ignorant, every living being consumes the material of life. Every man when he sits down to the breakfast table joins the class of consumers. Whether he produced what he consumes or someone else produced it—the total product of the world is a little less when he has finished his meal.

310. Of those who do not belong to the Producing Class we sometimes say that they are "living on their money." But they are not; they are living upon the products of other men's labor.

311. Every red-blooded man will agree that we do not

desire a world which leaves no room for individual initiative. But the man of energy and initiative does not make the problem. He will always be able to take care of himself; he does not ask for any favors or for any new form of society. The problem is concerned with the other man, the man who must be helped before he can help himself, who must be helped to help himself.

312. What the world is waiting for is a social and economic Blue Print. A blue print speaks of one thing—of orderly work.

313. The kind of creative art which we most need is the art of industrial method. We need artists in industrial relationships.

314. Some people seem to think that what is wrong with the world is that people have to work for their living. Many men try to evade work as if it were a disease. But the world would be infinitely worse off if it were not for work. We shall not outgrow the need to work.

315. The man with a fact need not worry. In due time it will find its place. But he must be careful that it is a fact; not merely some notion which he thinks could be made a fact if he can get enough people to agree with him.

316. Economy of production will probably always mean large groups of men working together. But it might be in the open fields engaged in the basic industry—the production of food.

317. We shall one day do away with the transportation of coal, consuming it rather at the mouth of the mine and transmitting only its energy.

318. Many learned men have composed books on political economy and many other learned men have composed other books on the same subject to show that the former books were wrong.

319. Everything that wastes materials, debases taste,

encourages a flashy, thoughtless, spendthrift habit, is dishonest. It is dishonest to tempt buyers with gewgaws which merely get the money and give no equivalent in use.

320. Should married women work? Ordinarily, upon marriage the husband becomes the bread-winner, the wife the homemaker. This seems to be in harmony with the fitness of things. While there may occur exceptional cases, we are convinced that this will remain the normal condition.

321. Many women who continue to work after marriage, do so not to keep the home together but in order to buy fancy clothes. It is amazing sometimes to see the peacocks that emerge from commonplace dwellings.

322. That such women workers "contribute to production" is doubtful, for the use they make of their wages is to encourage non-essential industries that cater to cheap tastes. Thus, they destroy by their purchasing power what they created by their labor.

323. The people should accustom themselves to the consideration of figures.

Set down the amount: \$5,868,005,706.

Now write down: \$406,384,443.

The latter amount represents the sum spent on the real work of the government; the remainder goes for other purposes.

What are those purposes? Where does it go, that huge sum representing the hard toil of the people?

According to official figures, 93% of the U. S. Government expenditures are expended because of and in the interests of War!—

324. Someone is benefiting by that 93%.

325. Why does this pouring out of wealth to the ends of war continue generation after generation? The nations have been tricked into this situation.

326. Only 7% of the national funds are spent upon

civilizing and constructive objects. If every family were compelled to expend 93% of its income upon protecting itself from its neighbors' attacks, or in preparing to attack its neighbors, and had to live upon the 7% remaining—could it be said to be living in a civilized state?

327. There can be no war without preparation, and there can be no peace without preparation. The people seldom want war but they do not definitely WILL peace. In 1914 when those who saw the stupidity of war tried to stop it, they had no tools to work with. The world had been organized for war.

If we fail to prevent another great war it will be, when it comes, an affair of machines, of gases, of the suffocation of whole cities. Light rays, heat rays, deadly germs will be employed. War will be world murder.

328. The people don't know the truth about the war; about war contracts, war profits, the inside group that really ran things. No government has ever dared to let them know. Millions of dollars are being minted out of war—even to-day.

329. There is enough war tinder lying about to kindle the whole fire again, if the people do not exert their will and prevent it. Peace must cease to be merely a sentiment and become a program. The world at this moment is doing more for war preparation than for peace preparation. Does that concern you? If not, it will do so later.

330. We are in the opening years of the Era of Power Farming. The motor-car wrought a change in farm-life, not merely because it was a vehicle, but because it introduced to the farmer the use of Power.

331. Is sugar high because it is really scarce, or is it merely being held back by speculators? Do you know? Guesses solve nothing; denunciation does no good. What we want are the Facts about sugar. Those Facts are not given to the people.

Whatever man does he will always need food. In

order to prevent the food question from continually breaking into his higher interests, he will one day come to the point of agreeing that the whole food question ought to be placed on a standard basis.

332. There is something wrong in a business which, like our railroads, breaks down under more business and becomes poor with increased income. Our railroads are paying for dead horses. Gamblers have controlled and robbed them and left it to honest management to pay the debts. Our railroads have been victimized by speculation. They are equipped wrong and run wrong. They need to be changed from the bottom up.

333. Our reading is too casual. We read to escape thinking. Reading can become a dope habit. Men who are book-suffocated would have healthier blood in their brains if they would take hammer or axe and get out where they can feel life. Booksickness is a modern ailment.

334. There is a type of life like that led in camps which is clean, hard, bare. Many men have chosen this life of their own choice, preferring it to wealth. In the perfect society people may choose mainly to live the sort of life lived by the average man to-day as being preferable to wealth, being a life more comfortable, more human, more conducive to peace.

335. Unemployment would be unnecessary if our affairs were managed by plain common sense. There is always enough to do and always enough people who are willing to do it.

336. Many people do not enjoy their vacations as much as they ought to because at that time it becomes more clear to their minds that something is wrong with their lives. The voice of Nature is speaking to them.

337. The cities are doomed. Men are not going to live forever walled away like exiles from the sun, by which they live, and from the soil that gives them bread.

338. Sorry collapse has overtaken political effort in this country. When a genuine Third Party comes it will be a First Party. The two old parties will retire to second place.

339. Politics has come to represent a desire on the part of particular individuals for office. Profound political convictions such as marked the birth and vigorous years of both the Democratic and the Republican parties, simply do not now exist. Parties are merely bidders for office. In the true sense politics has to do with the prosperity, peace and security of the people. What has the county or state committee to do with those things?

340. The people grow and keep growing. If parties lag behind, then a new party is inevitable as an expression of the life of the people. Parties are the people's political clothing; when the coat becomes too small it is discarded.

341. The different states of Europe are disunited, that is the whole trouble. Too many boundary lines, too many tariff walls. A United States of Europe is necessary to solve their problem. That is to be expected probably only after further fires have burned away the dross of centuries.

A United States of Europe is the way of Europe out of her troubles. How far she is from seeing this! Or seeing it, how far she is from willingness to do it.

342. Marriages often fail as businesses fail, because they are not conducted on a basis of mutual service.

343. The nations of Europe could come together more easily if it were not for their capitalist governments.

344. There can be no greater absurdity and no greater disservice to humanity than to maintain that all men are equal. All men are not equal and therefore cannot be of equal service. It is the larger men who give leadership and can enable the smaller men to live with less effort.

345. In my mind nothing is more abhorrent than a life of ease. There is no place in civilization for the idler.

346. A certain stream of nasty Orientalism has been observed in this country to be affecting our literature, our amusements, our social conduct and our business standards. It is traceable to one racial source. Whether this impress is to be changed or not is wholly in the hands of the Jews themselves. Time will show that I am a better friend to the Jew's best interests than are those who praise him to his face and criticise him behind his back.

347. Our people have been accustomed to look for leadership to politicians and financiers, to the orator and the man of money. To-day we have so many men who can make speeches and so many men who can make money that these accomplishments have ceased to be distinctive. . . . There was a time when it was desirable to plant in the popular mind certain ideas of liberty and union. Then the country was on a "talk basis," so to speak, and law, speech-making, politics was a going profession. But why try to keep the country on a "talk basis" any longer, now that it has been shifted to an industrial basis?

348. The ablest men are not found to-day in official circles. The nation's ablest men are doing their work in other fields—more efficient work for the people than those in government positions are doing. Our country has been built up, not by the government but by the people AT WORK. Latterly the government has been more of a hindrance than a help to national development. Why? Because the nation's creative brains are not gravitating toward politics.

349. The leaders of the future are to be had; leadership has not gone. But these men are not striving for office because the service which they wish to render to the people, CANNOT POSSIBLY BE RENDERED UNDER PRESENT RULES IN PUBLIC OFFICE.

They are waiting for the old system to pass entirely. . . . They will not consent to play the old political game. Although they are capable of doing what the people want to have done, they are too wise to hope that anything can be accomplished by the old methods.

350. Nothing of late years has gone out of fashion so rapidly and so hopelessly as politics. It is like an old model which nothing can revive. Between tweedledum and tweedledee the people do not care the scratch of a voting pencil. Polling places have been more than fifty per cent deserted. Politics has simply slumped.

351. But the leaders are here although they do not crave any honor which is bought at the price of helplessness and impotence in office. The leaders are here, but they will not fight for the tinsel of a public title. The leaders are here; and when the hour arrives for FREE, UNTRAMMELED public service, these men will move quite naturally to their places.

352. There are many things waiting to be done in our country but we have reached a stage in our history when they MUST BE DONE ON A BIG SCALE.

353. If a politician should arise who could talk, for example, in terms of developing water power, or of stabilizing the market for farm products, or of organizing business so as to prevent disastrous and unnecessary fluctuations—wouldn't the people think of him as knowing his business?

354. Our transportation methods are putting a terrible tax upon the people (adding 100% to the cost of the lumber that builds workingmen's houses); wholesale robberies are being practiced upon the people by interests who do not even know the meaning of the word "service."

355. Among our whole throng of politicians is there a single one who has really felt these things, and really thought about them?

356. Our office-holders' list comprises bondbrokers, speculators, lawyers, professional office-holders, talkers,

etc. If you look at the other party you will find that it, too, comprises the same class of men; men who have never raised a loaf of bread or driven a nail; men who have never faced the conditions which the producing classes are facing every day.

357. Politics has gone to seed; it has ceased to be a public service because it has lost contact with public need.

358. Instead of the old-style political elections we should have some sort of competitive bidding by the parties in the service of the nation.

359. Let the Republican party say what it is prepared to DO, and give bonds for the fulfillment of its contract. Let the Democratic party say what it will DO. Let all parties specify what they will actually DO.

360. That would compel the politicians to study the needs of the United States—a subject upon which most politicians seem to be entirely ignorant.

361. We should then be voting for a program and not for mere office-seekers. The country wants a program which will actually accomplish some of the things that are crying to be done and it wants the men capable of putting such a program through.

362. Such men will meet with opposition enough, but they will have the bulk of the American people behind them.

363. All men like praise. If a man says that he doesn't he should examine himself again.

364. Most of us will never attain fame, and that is a pity, because then we shall never have the opportunity to realize how well off we were without it.

365. What men miss most is not so much the extra money in their pay envelopes as the sense of justice in their hearts. They want to live in a world that plays square with them. They want to be at peace with their fellow men.

AFTERWORD

HENRY FORD has commanded the country's respect, as mechanic, and as business man; he now commands it as the most advanced social thinker of our day.

What everybody is asking now is; could the "Ford principle," which he has demonstrated so successfully in his private business be applied to the nation's affairs?

The answer is that the "Ford principle" could not be applied to governmental affairs because government is an affair of politics and has to be conducted by politicians according to political methods which have become established by past generations and which cannot now be radically altered. The principles of politics, political methods and politicians are diametrically opposed to the "Ford principle." They represent a mode of activity with which Mr. Ford is not familiar, a game which he cannot play, an art which he has never learned, an element in which he has never lived. He would suffocate in it like a fish out of water.

We need a new system of getting our living, a new industrial and economic system, quite outside the realm of politics and having no connection with it. We need a system under which there shall be attained abundant productivity, so that the necessities of a livelihood shall be for everybody plentiful and cheap. A system under which everybody, no matter how poor his capacity, shall be made productive by being provided with useful labor and for rendering his part in which each worker shall receive a reward, rich, secure and steady. All of which is to be accomplished by expert Leadership in the interests of the people.

It is a task lying wholly outside of politics and having no connection with politics.

Henry Ford could do it. He could organize such a national system. He possesses in himself the power of expert Leadership adequate to bringing about an economic revolution which would open a new era of peace and plenty.

He could do it. He has demonstrated that he carries under his hat the ability to do it.

But he cannot do it through politics and political machinery. He could not overcome the turmoil, disorder, cross-purposes of political bodies. No living man could do it; it lies beyond human power.

Every mechanic knows that he must have the right tool to work with. Houses cannot be built with tooth-picks. Raphael could not have painted his pictures with a hand-saw; Henry Ford could not have made a motor car with a meat-axe. Every good workman knows that he must have the right tool to work with if he is to accomplish anything. Mr. Ford knows it.

On June 2nd, 1923, he wrote in the Dearborn Independent, "The leaders of the future are not now striving to enter public office, because they wish to render a service which is NOT POSSIBLE under present rules."

Henry Ford understands better than anyone else what work the country is suffering to have done and what it wants to have done, but he sees that it cannot be done through political machinery. That is not the right tool. We have established a great political constitution under which all our political and governmental life must function. The machinery was suited to the purpose for which it was designed, namely, to provide a framework for bolting and holding together, politically a number of discordant states. It accomplished that end.

But new conditions bring new needs. Our need now is for an economic change which politics and political machinery are powerless to secure for us. We are like a man who has built a house good enough to live in on

land but of no use when he wants to sail. Some say; pull the old house down, but that is not necessary. Let it stand, and build a new vessel which will carry us to new conquest in new regions.

As our ills are economic we need an economic remedy, a new economic association. We need a different, a new, a non-political tool to work with. How to get that tool is another matter.

During the past years while Mr. Ford has been developing his social theories through his daily experience, another person, in another city, living under quite unlike conditions, quite unaware of Mr. Ford's line of thought, was devoting years of observation and reflection to the same problems and, marching over almost precisely the same road, was picking up, one after the other, almost precisely the same conclusions. But this person, a little less conservative and a little more eager and impatient, moving a little faster, sees now the inevitable goal of such a course of reasoning, foresees the outcome, and can draw a tentative "blue-print," such as Mr. Ford has himself expressed the wish to see, of that new tool which the nation must forge to use upon its new task.

What this tool is, and what it can do is described in a little pamphlet called a "League-for-a-Living."

Read it. Send 25 cents for a copy to

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